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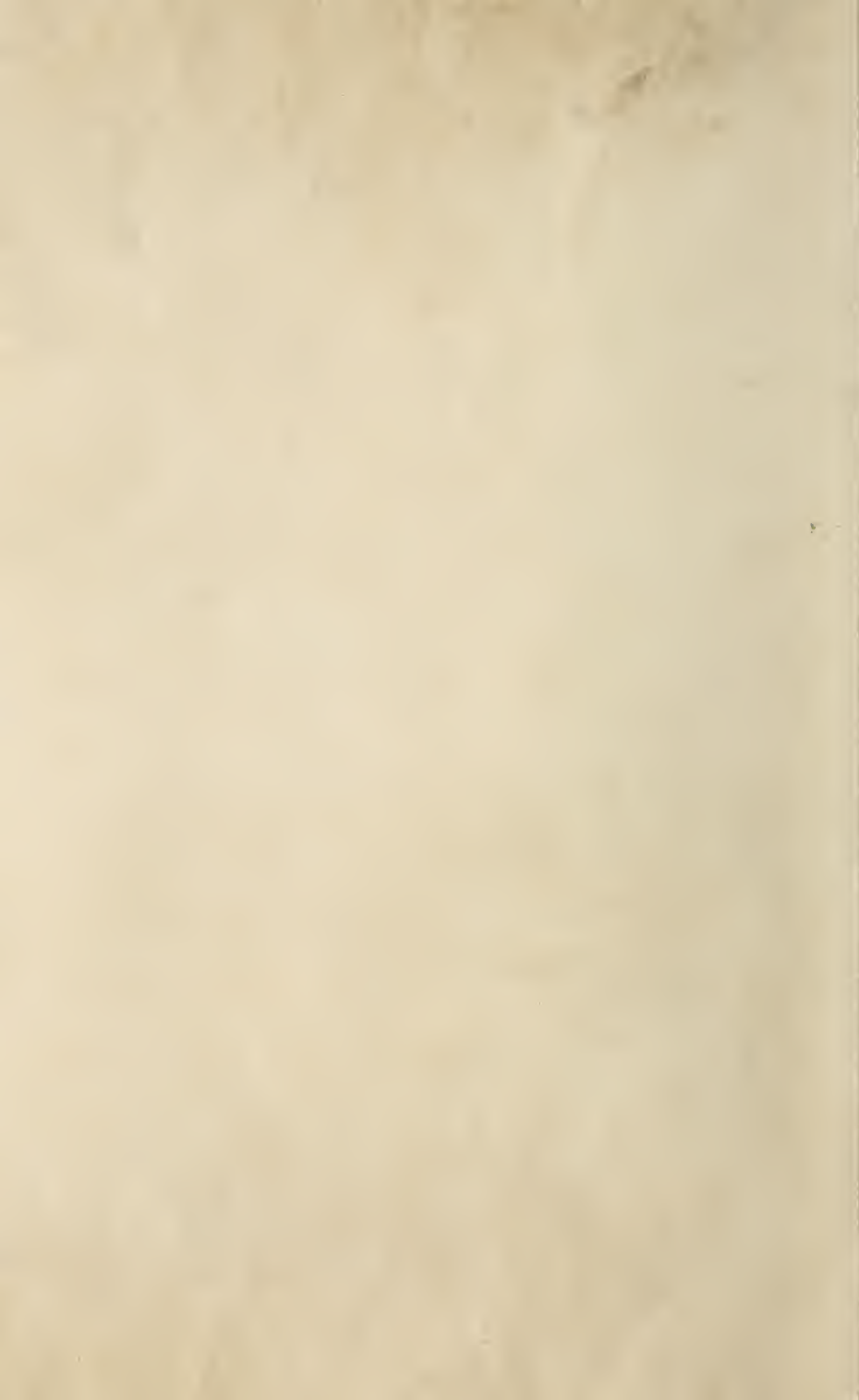
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[No. 4.

THE RELATIONS AND DUTIES
OF
Free Colored Men in America,
TO AFRICA:

BY REV. ALEX. CRUMMELL, B. A.,
Of Cape Palmas, Liberia.

Published by Lockwood & Co., Hartford, Conn.

“It is in Africa that this evil must be rooted out—by African hands and African exertions chiefly that it can be destroyed.”—MCQUEEN’S VIEW OF NORTHERN CENTRAL AFRICA.

“We may live to behold the nations of Africa engaged in the calm occupations of industry, and in the pursuit of a just and legitimate commerce; we may behold the beams of science and philosophy breaking in upon their land, which at some happier period, in still later times, may blaze with full lustre, and joining their influence to that of pure Religion, may illuminate and invigorate the most distant extremities of that immense continent.”—WM. PITT.

It is evident that a few free men of color, trained by thorough education, and sanctified by Divine Grace for their work, may, on the shores of Africa, work out most effectually the moral and intellectual renovation of their race. A Republican Government founded and well administered there under their authority, cannot fail to send its quickening and reviving influence to the centre of Africa, and to elevate the people it represents in the judgment of mankind. It will attract to itself the respectable and thoughtful free men of color from many States and Nations, and inspire them with heroic desires, and unveil to them the widest and noblest prospects. It will not only enlighten and bless Africa with civilization and Christianity, but reward its American Benefactors with the stores and treasures of its industry and commerce.

Individuals of rare gifts and endowments have given distinction to a nation or an age, and like fixed stars shed their light through the darkness of the present to guide and cheer the generations of future times. They seem ordained of Heaven for signs and for seasons in the progress of Humanity—to give direction to the opinions and destiny of mankind. The influence of one great mind may extend itself beyond that of all its cotemporaries, and bless more powerfully their successors. In nothing should the friends of Liberia more rejoice than in the influence which her freedom, schools, and prospects are exerting upon the minds of her people, the intellectual and moral power set in motion by her institutions to extend the boundaries of knowledge, civilization, and the Kingdom of Christ. Consider the labors of Paul and of Luther, and of many who have imitated their example in modern times; reflect upon the Apostolic spirit which impels many faithful servants of the Most High to push forward the triumphs of Christianity in Africa and other heathen lands, upon the blessing that has opened their way and made their Ministry mighty and effectual, and rest assured that the Divine Promise to Ethiopia will shortly be fulfilled.

The author of this instructive and able pamphlet is of pure African blood, was educated for the Ministry in the Episcopal Church, completing his studies for this end through the kindness of English friends at Queens' College, Cambridge, England, at which place he received such information from President Roberts, and others, as led him to decide upon making Liberia his permanent home. Before visiting England he had been Pastor of a Protestant Episcopal Church in New York, and thus became well known to many of the intelligent colored people of this country.

In our number for October, 1857, we published several extracts from his oration on the duty of a rising Christian State, delivered before the Common Council and Citizens of Monrovia, July 26, 1855, the day of National Independence. That oration must have deeply impressed the citizens of Liberia, and taught them the necessity of mental culture for the honor and prosperity of the State. As for the world's history in general, he asks, "how few have known any thing about training and fashioning men. Vast hordes of male inhabitants there are, in this country and that; but that largeness of soul, that quick, glad recognition of noble principles, that love and reverence of fixed and Eternal Truth, that eager desire for the work of life which mark and characterize men—TRUE MEN—in how many of the human frame and form—in any land, can you discover them?" Yet such men are the strength, security, and glory of any society,

and though, at its commencement few, if faithful to their trust, their numbers will increase until their influence shall pervade the Commonwealth. It augurs well for Liberia that such a man as Mr. Crummell, with his scholarship and learning, has consecrated his abilities to the interests of Liberia, and through her to the population of Africa. One eminent man brings honor to a State, and a few great actions or works rescue an age or a people from reproach. The letter of Mr. Crummell contains much valuable information, and is written in a spirit so just, reasonable, and candid, that if any should fail to be won over to his conclusions they cannot fail to cherish a true respect for his character, learning, and abilities. Yet, we indulge the hope, that many of our better instructed free people of color will find the words of Mr. Crummell seconded by a voice within, and go forth in that spirit which is always "twice blessed," to reveal the Day Spring from on High to their brethren in the region and shadow of death. We give a few extracts, in hopes that many will be induced to purchase the pamphlet.

"When these colored men question the duty of interest in Africa because they are not Africans, I beg to remind them of the kindred duty of self-respect. And my reply to such queries as I have mentioned above, is this: 1. That there is no need of asking the interest of Englishmen, Germans, Dutchmen and others, in the land of their fathers, because they have this interest, and are always proud to cherish it. And 2d, I remark that the abject state of Africa is a most real and touching appeal to *any* heart for sympathy and aid. It is an appeal, however, which comes with a double force to every civilized man who has negro blood flowing in his veins.

"Africa lies low and is wretched. She is the maimed and crippled arm of humanity. Her great powers are wasted. Dislocation and anguish have reached every joint. Her condition in every point calls for succor; moral, social, domestic, political, commercial, intellectual. Whence shall flow aid, mercy, advantage to her? Here arises the call of duty and obligation to colored men. Other people may, if they choose, forget the homes of their sires; for almost every European nation is now reaping the fruits of a thousand years civilization. Every one of them can spare thousands and even millions of their sons, to build up civilization in Australia, Canada, New Zealand, South Africa, or Victoria. But Africa is the victim of her heterogeneous idolatries. Africa is wasting away beneath the accretions of civil and moral miseries. Darkness covers the land and gross darkness the people. Great social evils universally prevail. Confidence and security are destroyed. Licentiousness abounds everywhere. Moloch rules and reigns throughout the whole continent; and by the ordeal of sassy-wood, fetiches, human sacrifices, and devil-worship, is devouring men, women and little children. They have not the Gospel. They are living without God. The Cross has never met

their gaze; and its consolations have never entered their hearts, nor its everlasting truths cheered their deaths.

“And all this only epitomizes the miseries of Africa, for it would take a volume to detail and enumerate them. But this is sufficient to convince any son of Africa that the land of our fathers is in great spiritual need, and that those of her sons who haply have ability to aid in her restoration, will show mercy to her, and perform an act of filial love and tenderness which is but their ‘reasonable service.’

“I have two objects in view in addressing you this letter: *one* relates to the temporal, material interests of adventurous, enterprising colored men; and the *other* pertains to the best and most abiding interests of the million masses of heathen on this continent—I mean their evangelization.

“First, I am to speak with reference to the temporal and material interests of adventurous, enterprising and aspiring men in the United States of America. I wish to bring before such persons reasons why they should feel interest in Africa. These reasons are not, I am free to confess, directly and distinctively philanthropic; although I do, indeed, aim at human well-being through their force and influence. But I appeal now more especially to the hopes, desires, ambition, and aspirations of such men. I am referring to that sentiment of self-regard which prompts to noble exertions for support and superiority. I am aiming at that principle of SELF LOVE which spurs men on to self advantage and self aggrandizement; a principle which, in its normal state and in its due degree, to use the words of BUTLER, ‘is as just and morally good as any affection whatever.’ In fine, I address myself to all that class of sentiments in the human heart which creates a thirst for wealth, position, honor, and power. I desire the auxiliary aid of this class of persons, and this class of motives, for it is such influences and agencies which are calculated to advance the material growth of Africa. She needs skill, enterprise, energy, *worldly* talent, to raise her; and these applied here to her needs and circumstances, will prove the handmaid of Religion, and will serve the great purposes of civilization and enlightenment through all her borders. * * * *

“Africa is as rich in resources as India is; not as yet as valuable in products, because she is more unenlightened, and has a less skillful population. But so far as it respects mineral and vegetable capacity, there seems to me but little, if any, doubt that Africa more than rivals the most productive lands on the globe.

“Let me set before you, though briefly, some of the valuable articles of West African trade. * * * *

“The following table is an attempt to classify valuable products and articles of present trade. Nearly every article mentioned has come under my own personal inspection; the exceptions are not over a dozen and a half.

<i>Nuts.</i>	<i>Grains.</i>	<i>Minerals.</i>
Palm Nut, Ground Nut, Cocoa Nut, Cold Nut, Castor Nut.	Rice, Maize, Millet.	Iron, Copper, Gold.

<i>Skins.</i>	<i>Gums and Wax.</i>	<i>Vegetables.</i>
Bullock, Sheep, Deer, Monkey, Leopard, Gazelle. Squirrel, Raccoon, Lion.	Beeswax, Grove Tree, India Rubber, Gutta Percha, Copal, Mastic, Senegal.	Yams, Cassada, Potatoes, Taa yah.

<i>Timber.</i>	<i>Fruits.</i>	<i>Fish.</i>
Teak, Ebony, Lignum Vitæ, Mahogany, Brimstone, Rosewood, Walnut, Hickory, Oak, Cedar, Unevah, Mangrove.	Oranges, Lemons, Plantains, Bananas, Citrons, Limes, Guavas, Pine Apples, Papaw, Mango Plums, Alligator Pear, Bread Nut, Tamarind.	Mackerel, Mango Perch, Caualla, Gripper, Herring, Mullet, Chub, Perch, Pike, Trout, Cod, Skate, Eels, Oysters.

<i>Dyes and Dyewood.</i>	<i>Animals.</i>	<i>Special articles connected with trade and domestic use.</i>
Camwood, Barwood, Indigo, Christmas Nut, And divers other colors, blue, red, yellow and brown.	Oxen, Sheep, Hogs, Goats, Fowls, Ducks, Pigeons.	Sugar Cane, Coffee, Cocoa, Pepper, Cotton, Tobacco.

"I cannot dismiss these tables without a few remarks relative to some few prominent items they enumerate; I mean the PALM NUT and OIL, COTTON, INDIAN CORN, and SUGAR CANE.

"PALM OIL.—This article, more than any other West African product, shows the rapidity with which legitimate commerce has sprung up on the coast of Africa. A few years ago palm oil was an insignificant item in the coast trade.* Now it is an article which commands whole fleets of sailing vessels, seeks the auxiliary aid of steamers, and effects most powerfully the commerce of England, France, and the United States.

"I copy several items pertaining to this export from a report of a former acquaintance and correspondent, the late Mr. Consul Campbell, of Lagos. The report, as will be seen, includes several other items besides palm oil, and it refers exclusively to Lagos.

Shipped from Lagos during 1857.

		Value.
13,097 casks of Palm Oil,	4,942 tons,	£222,390
1,053 Elephant Tusks,	24,118 lbs.,	4,220
868 bales of Cotton,	114,848 lbs.,	3,490
		<hr/>
		230,200
50,000 native Cotton Cloths,		25,000
		<hr/>
Total value of exports from Lagos,		£255,200
Palm Oil—		
From the Benin River,	2,650 tons,	
“ Palma,	3,250 “	
“ Badagry,	1,250 “	
“ Porto Novo, Appi, Vista, &c.,	4,500 “	
“ Whydah,	2,500 “	
“ Ahguay and neighboring ports,	2,500 “	
	<hr/>	
	16,650 tons,	£732,600
150,000 country Cloths of native manufacture from above ports,		75,000
		<hr/>
		£1,062,800

"Of the above productions there was shipped from Lagos in the year—

	1856.	1857.	Increase.
Palm Oil,	3,884 tons,	4,942 tons,	1,058 tons,
Ivory,	16,057 lbs.,	24,118 lbs.,	8,061 lbs.
Cotton,	34,491 lbs.,	114,844 lbs.,	81,353 lbs.

* In 1808, the quantity imported into England was only 200 (two hundred) tons.

Palm Oil from other ports—

	1856.	1857.	Increase.
Benin River,	2,500 tons,	2,650 tons,	150 tons,
Palma,	2,250 ..	3,250 ..	1,000 ..
Badagry,	1,250 ..	1,250 ..	
Porto Novo, &c.,	4,000 ..	4,500 ..	500
Whydah,	2,500 ..	2,500 ..	
Alguay, &c.,	1,800 ..	2,500 ..	700
	<hr/>	<hr/>	<hr/>
	14,300 tons,	16,650 tons,	2,350 tons.
From Lagos,	3,884 ..	4,942 ..	1,058 ..
	<hr/>	<hr/>	<hr/>
Total shipment in 1857,		21,592 tons,	3,408 tons.

The export of Oil and Nuts from Sierra Leone, is as follows:

Palm Oil exported from Sierra Leone during the years

1850,	285,032 gallons,
1851,	212,577 ..
1852,	307,988 ..
1853,	181,438 ..
1854,	304,406 ..
1855,	364,414 ..
1856,	463,140 ..

Total, 2,118,985 gallons, equal to 6,835 tons.

Custom House, Sierra Leone, 18th February, 1857.

PORT OF FREETOWN, SIERRA LEONE.

Quantity of Palm Nut Kernels exported from the Colony, as follows:

1850,	4,096 bushels,
1851,	2,925 ..
1852,	46,727 ..
1853,	29,699 ..
1854,	25,399½ ..
1855,	65,388 ..
1856,	90,282 ..

Total, 264,516½ bushels, equal to 6,612 tons.

Customs, Sierra Leone, 30th January, 1857.

“I have no reliable information of the amount of oil exported at the present; but I do not think I shall be far from the point of accuracy, if I put it down at 60,000 tons, which, at the probable value of £45 per ton, equals £2,700,000.” * * *

Mr. Crummell was informed by Mr. Consul Campbell, that the people of Abbeokuta exported 200,000 country cloths annually, and

that he supposed 200,000 more were consumed at home; so that estimating the weight at $2\frac{1}{2}$ pounds to each cloth, 1,000,000 of pounds of cotton are manufactured in one locality (Yoruba) in a single year. From this and other facts, it may be inferred that interior Africa is or will become a vast cotton field. The sugar cane, coffee, Indian corn, and palm oil, will supply a rich trade to all who will engage prudently in African commerce.

“And now perhaps you ask—‘How shall the children of Africa, sojourning in foreign lands, avail themselves of the treasures of this continent?’ I answer briefly—‘In the same way white men do.’

“*They* have pointed out the way; let us follow in the same track and in the use of the like [legitimate] agencies by which trade is facilitated and money is made by them.

“Perhaps this is too general; let me therefore attempt something more specific and distinctive.

“First, then, I remark that if individuals are unable to enter upon a trading system, they can form associations. If *one* has not sufficient capital, four or six united can make a good beginning. If a few persons cannot make the venture, then a company can be formed. It was in this way the first attempts at trading were made by the Dutch and the English, both in India and Africa. A few men associated themselves together, and sent out their agent or agents, and started a factory. And from such humble beginnings, in the 17th century, has arisen that magnificent Indian Empire, which has helped to swell the vast wealth, and the cumbrous capital of England, from whose arena have come forth such splendid and colossal characters as Cleve, and Wellington, and Metcalf, and the Laurences, and Havelock; and which has furnished the Church of Christ a field on which to display the Apostolic virtues and the primitive self-sacrifice of Middleton, and Heber, and Wilson, of Henry Martyn, of Fox and Ragland.

“Without doubt God designs as great things as these for Africa, and among the means and agencies He will employ, commercial enterprise is most certainly one. To this end, however, high souls and lofty resolves are necessary, as in any other vocation of life. Of course the timid, the over cautious, the fearful; men in whose constitution FAITH is a needed quality, are not fitted for this service. If ever the epoch of negro civilization is brought about in Africa; whatever *external* influences may be brought to bear upon this end; whatever foreign agencies and aids, black men themselves are without doubt to be the chief instruments. * * *

“In Liberia, we have the noblest opportunities and the greatest advantages. We have a rich and varied soil, inferior, I verily believe, to but few, if any, on the Globe. We have some of the proofs, and many of the indications of varied and vast mineral wealth of the richest qualities. We have a country finely watered in every section by multitudinous brooks and streams, and far-reaching rivers. We

have a climate which needs but be educated and civilized, and tempered by the plastic and curative processes of emigration, clearances, and scientific farming, to be made as fine and as temperate as any land in the tropics can be.

“ On this soil have been laid the foundations of Republican Institutions. Our religion is Protestant, with its characteristic tendencies to freedom, progress, and human well-being. We are reaching forward as far as a young and poor nation can, to a system of common schools. Civilization, that is, in its more simple forms, has displaced ancestral paganism in many sections of the land, has taken permanent foothold in our territory, and already extended its roots among our heathen kin. Our heathen population, moreover, in the immediate neighborhood of the settlements, is but small and sparse; thus saving our civilization from too strong an antagonism, and allowing it room, scope, and opportunity for a hardy growth in its more early days. Active industry is now exhibiting unwonted vigor, and begins to tell upon commerce and the foreign market. * * *

“ We need this day for the great work before us, in a region of not less than 500,000 square miles; we need, I say, not less than 50,000 *civilized men*. We ought to be traveling onward through the land; and to appropriate and modify a remark of De Toquevillés—to be ‘peopling our vast wilderness at the average rate of at least five miles per annum.’ And for the work of civilization and enlightenment among our aboriginal population, we should have even now, a mental power and a moral force working through all our territory, fitted for just such a transformation as has been produced in New Zealand and the Sandwich Islands, in a period of twenty-five years. * * * * *

“ And when that day comes the people of Liberia will cry out:— ‘We have the largest advantages of all our race. We have the noblest field. Ours is the most signal Providence; and our State offers the grandest possibilities of good, the finest opportunities of manly achievement. Why then suffer ourselves to be hindered in working out of ‘manifest destinies’ of beneficence to suffering Africa by the narrowness of our aims, or the fewness of our numbers and means? It is true we have a wide field to enter, and need more and mightier men to enter it. Let us therefore call our skillful and energetic brethren to come to us and share the suffering and the glory of saving Africa. Let us stand on the beach and on the hill-side, and beckon to them in ALL LANDS to come and participate in lofty duty—in painful but saving labor, and to aid in the restoration and enlightenment of a vast continent!’ * * * * *

“ As members of the Church of Christ, the sons of Africa in foreign lands are called upon to bear their part in the vast and sacred work of her Evangelization. I might press this point on the grounds of piety, of compassion, or sympathy, but I choose a higher principle. For next to the grand ideas which pertain to the Infinite, His attributes and perfections, there is none loftier and grander than that of DUTY—

“ Stern Daughter of the Voice of God.

It is the duty of black men to feel and labor for the salvation of the mighty millions of their kin all through this continent. I know that there is a class of her children who repudiate any close and peculiar connection with Africa. They and their fathers have been absent from this soil for centuries. In the course of time their blood has been mingled somewhat with that of other peoples and races. They have been brought up and habituated to customs entirely diverse from those of their ancestors in this land. And while the race here are in barbarism, they, on the other hand, are civilized and enlightened.

“ But notwithstanding these pleas there are other great facts which grapple hold of these men, and bind them to this darkened, wretched negro race, by indissoluble bonds. There is the fact of kinship, which a lofty manhood and a proud generosity keeps them now, and ever will keep them from disclaiming. There are the strong currents of kindred blood which neither time nor circumstance can ever entirely wash out. * * * * *

“ How then can these men ever forget Africa? How cut the links which bind them to the land of their fathers? I affirm therefore that it is the duty of black men, in foreign lands, to live and to labor for the evangelization of the land of their fathers: 1st. On the ground of humanity. 2d. Because they themselves are negroes, or the descendants of negroes, and are measurably responsible to God for the salvation of their heathen kin. And 3dly. I press the consideration of duty on the ground that they are Christians. In the good providence of God they have been enabled to pass out of the spiritual benightedness of their fathers, into the high table lands and the Divine atmosphere of Christian truth and Christian conviction. * * *

“ The Apostle, St. Paul, more than any other mere man, reached the nearest to this grand and Divine Catholicity of the Master. ‘ I am debtor both to the Greeks and to the Barbarians: both to the wise and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.’ Romans. Chap. i, 14, 15. * * *

“ Nay, he went even beyond this. In his Epistle to the Thessalonians he speaks of his kinsmen the Jews, in a way which would lead one to suppose that he had become thoroughly denationalized. ‘ For ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men.’—1 Thessalonians, ii, 14, 15. So thoroughly had the Grace of God eliminated from the soul of St. Paul, that withering and malignant principle of caste, which burned more fiercely and intensely in the Jewish mind and blood, than in any other people that ever lived.

“ And yet, look at this same large-hearted, Catholic-minded Paul: What a patriot he is! what longings he has for his race! How he falls back upon their high and noble prerogatives! Yea, what zeal, what deep desire, what earnest self-sacrifice he cherishes for them! ‘ What advantage hath the Jew?’ he asks, ‘ or what profit is there of circumcision? Much every way: chiefly because that unto them

were committed the Oracles of God.'—Romans, iii, 1, 2. The Epistle to the Romans was written after that to the Thessalonians. And again, in the 9th Chapter, he says, 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.'

"To be Catholic minded then does not imply a lack of patriotism. Large, yea cosmopolitan views, do not necessarily demand a sacrifice of kinship, a disregard of race, nor a spirit of denationality." * *

What worthy son of Africa will not be moved by the concluding passage of this truly eloquent address?

"But the enlightened sons of Africa in distant lands, are called to a far higher work than even this; a work which as much transcends mere civilization as the abiding interests of eternity outvie the transient concerns of time. To wrest a continent from ruin; to bless and animate millions of torpid and benighted souls; to destroy the power of the devil in his strongholds, and to usher therein light, knowledge, blessedness, inspiring hope, holy faith, and abiding glory, is, without doubt, a work which not only commands the powers of the noblest men, but is worthy the presence and the zeal of Angels. It is just this work which now claims and calls for the interest and the activity of the sons of Africa. Its plainest statement and its simplest aspect, are sufficient, it seems to me, to move these men in every quarter of the world to profound sensibility, to deep resolve, to burning ardor. Such a grand and awful necessity, covering a vast continent, touching the best hopes, and the endless destiny of millions of men, ought, I think, to stir the souls of many a self-sacrificing spirit, and quicken him to lofty purposes and noble deeds. And when one considers that never before in human history has such a grand and noble work been laid out in the Divine Providence, before the negro race, and that it rises up before them in its full magnitude now, at the very time when they are best fitted for its needs and requirements, it seems difficult to doubt that many a generous and godly soul will hasten to find his proper place in this great work of God and man, whether it be by the personal and painful endeavors of a laborer in the field of duty, or by the generous benefactions and the cheering incitements which serve to sustain and stimulate distant and tried workers in their toils and trials." "A benefaction of this kind seems to enlarge the very being of a man, extending it to distant places and to future times, inasmuch as unseen countries and after ages may feel the effects of his bounty, while he himself reaps the reward in the blessed society of all those who 'having turned many to righteousness, shine as the stars forever and ever.'"—Bp. Berkley: "*Proposal for supplying Churches.*"

DREADFUL SUFFERINGS CAUSED BY THE SLAVE TRADE.

The multiplied diseases that preyed upon the recaptured Africans while detained at Key West, and during their voyage to Liberia, show clearly the natural and revolting effects of this atrocious traffic. In the selection of large first class ships, the employment of physicians and the purchase of abundant supplies for their health and comfort, nothing was supposed to be neglected which humanity could suggest; not a few were incurably sick when taken from the slave-ships; others were enfeebled by sufferings, and others had lurking within them the seeds of dangerous or fatal disease, ready by slight changes to be developed. Even in their condition, the very changes to a purer atmosphere, and from barbarism to more civilized ways, seemed too great for them to bear, and the host of diseases generated in the holds of the slave-ships seized upon them and soon destroyed life. We copy a few extracts from the reports of the physicians who attended upon these unfortunate people, and earnestly sought to alleviate their distresses. Those of them who survive amid the lights and advantages of a Christian Republic, have occasion to sing of mercies shining forth from the night of their sorrows, and to adore the mysterious judgments of Him who can convert the evil passions of men into means of His Beneficence, and lay, in the ruins of crime and calamity, the everlasting foundations of His Kingdom. The events and the spirit of Providence announce the speedy, moral, and intellectual renovation of Africa.

Of the appearance of these Africans before embarkation for Africa at Key West, Dr. Webster Lindsly, of the ship *South Shore*, says :

“The marshall told us the *South Shore* was to have the *William's* cargo, and on going to the hospital I found a large number sick. When this barque was captured the poor creatures on board of her were in a miserable condition, and after their arrival at Key West, the number of deaths among them was greater than that of the other cargoes combined. The *William* left Africa with over 700 negroes on board, while there were landed at Key West but 513. Of the 355 placed on board of the *South Shore*, over 300 were children, many under ten years of age. A more miserable woe begone looking company you never saw, two-thirds of the number were sick, while seventy of them so weak and emaciated that they had to be brought down to the wharf in carts, and several were totally blind. The prevailing diseases were dysentery, ophthalmia, and dropsy.”

The faces of these people are described as very intelligent, their feet and limbs very beautifully formed and proportioned. They appeared to be a bright, intelligent and joyous company, fond of singing and dancing, their movements being very graceful. “As soon as we got to sea, I had a part of the between decks fitted up as a

hospital, and on it placed eighty of the sick men, women, and children. While these were rapidly improving" says Dr. Lindsly, "in less than two weeks from the time of leaving port, nearly the whole number were suffering from scurvy."

"Of the four hundred Africans who were placed on board of the *Castilian*, four hundred," says their physician, Dr. Young, "might with propriety, have been entered on the sick list, as fully that number were afflicted with diarrhœa, produced by confinement in the close hold of the slave ship, and increased by change of water and feeding at Key West, which in many instances had assumed a colliquative form. The principal causes of death were diarrhœa, dysentery, scurvy, and dropsy."

The following extracts from Dr. J. W. Grymes's report gives a fearfully sad description :

"We had, as a passenger and pilot, down from New York, an old resident of Key West, (Capt. Johnson,) who was apparently well acquainted with the customs, &c., of the Africans, and from whom I obtained many serviceable ideas ; among them was one in relation to the cooking galley put on board for the passengers, which he soon demonstrated to me was entirely too small to cook the food in sufficient quantities for all of them, at one time, and, at his suggestion, I was fortunate enough to exchange it with the collector of the Port of Key West, for the galley taken from the slaver barque *William* a short time previous—I say *fortunate* ; for it far exceeded our expectations in its admirable adaptability for cooking the kinds and quantities of food for our 'peculiar passengers.' * * * The cook and steward were delighted with it, and not in a single instance did I find the food unprepared, both as to time or cooking. * * *

"We sailed from Key West with 383 recaptives, their ages ranging from ten months to fifty years. I found very few, indeed, among them who were able to render me much assistance, they not understanding our language ; and the fact is, they could not understand each other ; those even who assumed to be interpreters, scarcely comprehended the most common-place words ; and when signs failed to convince, all hope was lost.

"I learned from yourself, as also Capt. Johnson, that rice was their usual food, and hence I had them fed upon it at each meal, together with a little of the meat and fish. My great object was not to feed them *luxuriantly*, as I might have done, from the many articles of food you put on board for their use, but to preserve their health, and as I knew the quantity and quality of their diet would be the most potent hygienic lever I could avail myself of, second to that of cleanliness, I used my utmost endeavors to that end, and, am happy to think, satisfactorily. * * *

"I found the women much more healthy and sprightly than the men, the latter being mostly lazy and seemingly good for nothing. The women were in the deck-tubs, which were filled all the time with salt-water for their accommodation in bathing, every morning at four o'clock, at their own pleasure, whilst it was with hard driving we could get the men to bathe even twice or thrice a week.

"Many of them were 'tattooed,' and I saw, several times, the '*modus operandi*.' * * *

"It was quite interesting to see the ingenuity of many of them in making articles of wearing apparel out of the pieces of cotton or bed-ticks I would give them ; many being fringed and adorned in excellent taste. * * *

"We had many fine-looking men among them, and some twenty or twenty-five were employed as sailors about the ship ; and, for their apparent hard work, they begged for some of the flour and molasses, and an extra quantity of meat, which I cheerfully allowed them. * * *

"I could not find out what were the ideas of religion entertained by the recaptives, though I believe they fear going to the 'bad place,' if they do anything *they* believe to be wrong.

“They were taught, I presume, to observe Sunday at Key West, since, on that day, each one who possessed them, would come out arrayed in his or her best clothes, beads or trinkets, which, being worn during the greater part of the day, were, in the evening, dropped for their every-day suits.

“Many of them were related, and they showed many marks of interest and affection when any weal or woe happened to one of their respective relatives or friends; though, on the other hand, I must say, many seemed totally debarred of feeling, and assumed either a carelessness or a degree of stoicism often unnatural at times; mostly exemplified in the death of a brother, sister or relative.

“As I before stated, we received on board, at Key West, 383 captives, ranging in their ages from that of ten months to that of fifty years, and consisting of 266 men, 86 women, 19 girls and 12 boys; these, I believe, were taken from the third captured slaver, name unknown. Many of these were fine representatives of their country, as to size and physical development, and mostly with pleasant and agreeable features, especially the females; but, also, many of them were so attenuated and emaciated from disease, confinement, or other troubles to which, poor creatures, they had been subjected since leaving their native land and customs, that really they were the most deplorable and pitiable objects of humanity I ever beheld. I have often before seen the human frame and mind brought low and tottering from trouble or disease, but never anything to equal the state of many of these poor beings who were under my charge; of the twenty who were received from the hospital of the Barracoons, two-thirds were *moribund* when they were hoisted over the ship's side, and the change soon hurried them off; and, of the many more who were convalescing, it seemed as if nature and disease were battling for the mastery, and too often the former, although having had the skillful and kind attentions of the physicians, at Key West, aiding her, had to yield, at last, to her more powerful adversary, assisted now by the uncomfortable and unlucky change of ship-board. In two or three instances the mind was gone, and it was deplorable to see them apparently nothing but skin and bone, sitting crouched down all day long, without moving—careless alike both to rain or shine—no smile of joy or beam of hope ever crossing their sad and dejected countenances—their large, vacant eyes scarcely ever raised to meet those of their now happy companions—their listless ears conveying to them no familiar sounds—their long, bony fingers clasped around their knees, and mumbling constantly incoherent and unintelligible words, which, to the listener, would seem as if they were lamenting the hard, sad cruelties which had placed them in that abject position, to which death itself would be a blessing, or even the slavery from which they had been rescued, preferable. However, they did not suffer many days, for, by a continual and pertinacious refusal of food and drink, even though forced into their mouths, they soon passed away from all earthly trouble, and only a date in my note-book, without name or comment, was the last connected with them, who, at this time, might, and should have been, well and happy in their own native land. And these remarks will apply generally to many of those who died on board, especially those suffering from debility when they embarked; usually the change was for the worse, and soon, too soon, I also saw the listlessness and apathy apparent in them, and one by one they would die, in spite of the best medical and comfortable attention I could bestow upon them. It was not unusual for them to totter away with their share of food and actually to expire whilst eating it; or, as sometimes would occur, go among their companions, fall asleep and die, the fact being unknown even to those lying next to them. It seemed as if the change from land to ship-board, the second time, was fatal to many of those who had been sick or convalescing at Key West, and it was with my utmost endeavors I could keep life in them, although having nice and more wholesome and palatable food and better attention than they had ever been accustomed to, and a happy and joyous mind from the fact of their returning home; still nothing seemed to stimulate them to live; and they would die, apparently to us, with no concern whatever, some, frequently, with no pain and few signs of disease, and others, often with an apparent speedy convalescence, would die, as I before remarked, actually as they put food into their mouths, or water to their lips. In several instances I was summoned to see men who were hearty and strong, about decks in the morning, and found them beyond my medical

skill, and before dark they would be dead and many miles astern of us. Never did I see a race of people have so little hold on life. They did not fear death—the living, eating, laughing, and chatting over the dying and the dead as merrily as ever. They, however, showed a decided antipathy to touch a corpse, and even when any one of their number happened to have a convulsion, they would not come near him or her, a superstitious fear would seem to seize them, and they would cheerfully permit the patients to die rather than touch them, even in administering remedies. Their idea is, I believe, that the devil is in those who have fits.

“I had the forward part of the between-decks used for a hospital, where I usually had, daily, from thirty to forty patients. They were subject to all the diseases ‘flesh is heir to,’ of which those most prevalent were dysentery and pulmonary affections; and, although the number of deaths averaged one daily, still, I must say, that three-fourths of those who died came on board, at Key West, beyond medical skill, and it was only a question of time with them.—The following are the diseases which, as far as I was able to diagnose, prevailed, viz: diarrhoea, dysentery, pneumonia, peri-carditis, mumps, ophthalmia, scabies, scurvy, angina-pectoris, syphilis, colds, costiveness, worms, hemorrhages, wounds, ulcers, rheumatism, laryngitis, consumptions, hydrothorac, chorea, convulsions, cholera-morbus, neuralgia, ascites, jaundice, insanity, dislocations, debility, &c., &c.

“I found them to take the medicines as willingly and readily as the nurse faithfully administered it. I kept those sick, with any contagious disease, strictly under my eye, and, by usually conquering it in the off-set, prevented the infection from spreading through our crowded ships. Out of the number of deaths two occurred by accident, viz: falling backwards down the hatchway steps, breaking their necks; and one, a man, who jumped overboard at night, he being partially insane.

“The total number of deaths on board, from the day we left Key West, July the 19th, to the day of our arrival at Sinou, September 6th, was 46, viz: 36 men, 5 women, 4 boys and 1 girl. We delivered, at Sinou, 230 men, 81 women, 15 boys and 11 girls. * * * * *

“We arrived at Monrovia on Sunday evening, September the 2d, 46 days from Key West, and anchored just astern of the “*South Shore*,” which also arrived there that evening. I went ashore the next morning, and had the pleasure of meeting the Rev. Mr. Seys, the United States Government agent for recaptured Africans in Liberia; Dr. Roberts, the Society’s physician at Monrovia, and Mr. Dennis, its agent, with all of whom I was much pleased, as also the appearance of Monrovia, of which I had heard so much. The United States Government’s special agent, Doctor McCalla, and myself, called upon the President of the Republic, S. A. Benson, Esq. He received us very politely, and we passed some time with him in an agreeable conversation. We dined at Dr. Roberts’ this day, and I must say, I would not wish to see a nicer table spread, or enjoy more sincere and polite hospitality, than was shown us by the Doctor and his wife.

“On the next afternoon we received on board the Rev. Mr. Seys, when we weighed anchor and sailed for our destined port, Sinou, about 140 miles south of Monrovia. We arrived there on Wednesday, September 5th, at dark, and began, early the next morning, to disembark the passengers and to land the cargo, all of which was easily done in fourteen days. * * *

“The Africans were landed and soon temporarily housed, comfortable and happy, by the Society’s agent, B. A. Payne, Esq., who, I am glad to say, worked assiduously, day and night, both for the welfare of the recaptives and the interests of the Society he so worthily represents. He was assisted by Dr. Snowden, the Society’s physician at Sinou, who, from his good judgment and polite attention, seems also well fitted for his place in the Society’s confidence; and, with pleasure, I add my most favorable testimony in their behalf. *

“I visited the receptacles at Sinou, and was much pleased with their apparent prosperous management, as also the good attention paid, everywhere, to the comfort of the recaptives.

“I took particular pains to make inquiries with respect to the recaptives returned from the *Echo*, and am happy to say, that the statement and inference,

stated in the letters of the 9th June, referred to you, are totally false, since I have the assurance of the Rev. Mr. Seys, Mr. Payne, and of others, that every one of the 200 landed at Monrovia were apprenticed or apportioned out, and can in a moment be accounted for, even to the graves and registry of those who are dead, and that not one of them could have possibly been sold to slavers again.

“I could not gain much interesting information as to how and when those of our cargo were captured and sold. The amount of it was, they were captured by some of the natives of their own country and sold to the King of Dahomey, who sold them to the slavers. The recaptive to whom I spoke, through an interpreter, said he was carrying a letter from some one in ‘Paw Paw,’ when he was suddenly seized up and unceremoniously sent down to ‘Whydah,’ on the coast, and confined in a large house with many more. He said they kept bringing others in, day and night, and when the vessel came which took the cargo away, of which he was one, he left many more in the house, and the King’s son was daily expecting another vessel for them. In buying and selling them, they ruthlessly divided families and relatives, though, oftentimes, if one or two of a family were healthy and fine-looking, the slaver generally bought the whole family.” * * * * *

APPEAL FOR THE CONGOES,

BY MRS. SEYS,

Long engaged in the Missionary Work in Liberia.

I am not apt to intrude myself into public notice, nor wont to have my name appear in the journals of the day; yet, thrown as I have been within the last few months, in the midst of scenes the most exciting, the most heartrending, calling out all the finer feelings of our nature, appealing to the inner soul of the mother, the wife, the philanthropist, the Christian, the *woman*, I dare not hold my peace, nor resist the conviction urged upon me, that I ought to ask the aid of my country-women to ameliorate human suffering and dry the tear of wretchedness and woe.

My husband, who was appointed, for the second time, United States Agent for Liberated Africans, and left our happy home, in 1858, to join the captives of the *Echo*, in this place, and take care of them, arrived here in December of that year. Subsequent events unexpectedly thrust upon him the duties of another very responsible office under his government, and in December, 1859, I came once more to Liberia and joined him in his work. I had been absent eighteen years. It occurred to me to make an effort to do some good while I was here again, so strangely providential. I obtained the large dining-room in the spacious receptacle of the American Colonization Society; President Benson gave me some books, Bishop Burns also; Mr. Dennis, the agent of the American Colonization Society, gave me slates and pencils; and in March I opened a school, with the aid of a young colored minister, Rev. James Thompson, and met ninety children the first day, most of them born in Liberia. Our number increased to one hundred and twelve, varying during the rainy season until the 21st of August, when we met for the last time. That very day a recaptured slaver, with six hundred and sixteen emaciated

Africans, naked, and sick, and dying, was brought in. The next day another prize with eight hundred and sixty-seven, since then another with six hundred and ninety, and yet another with six hundred and sixteen.

I have witnessed their sufferings. As the sick and dying would be passing my place of board, carried on litters to the houses rented by my husband for them, I have held the cup of water to their famished lips, I have watched their intense anxiety not to be separated—those of the same family—when they were to be distributed among the citizens of Liberia; and I have known of the recognition of kindred ones meeting from the various prizes, who, when torn from their country by the cruel slaver, little thought of meeting again, and meeting too in a free and happy home.

Mr. Seys is doing the very best he can with these thousands of poor creatures; but it is difficult work. We cannot even get material for the clothing of these poor naked savages in so small a community as this. This, however, is not the point to which I would call, and urge most earnestly, your attention. It is the education of these hundreds, nay, thousands of poor Congoes. At the end of the year after their arrival here the United States Government will make no more provision for them; they will be thrown altogether upon the Liberian Government and the Liberian people. What may we expect when twice or three times as many Congo children, untaught, ignorant, and vicious, are thrown among the former. Either the youth of Liberia must elevate the Congoes, or the Congoes must debase and bring down to their own level the children and youth of Liberia—children of those whom I knew years ago, many of whom have passed to their reward. This great evil must not be. I call upon all that is good, and virtuous, and noble, in the hearts of the Christian women of America, to say, "It shall not be!"

Liberia is the only home under the sun—the only free home for these liberated Africans—saved by our glorious country from bondage for life. But, if they come here by thousands, and no provision made for their mental and moral culture, they must prove a curse to Liberia instead of a blessing, and, saving a nominal freedom, be still the slaves of ignorance and vice. Something must be done, and I respectfully urge upon my Christian friends—those of my own sex in America—that they act in this thing. Can there be anywhere a more inviting missionary field? May we not expect a large and abundant harvest from its immediate, faithful, persevering culture? Think of these things and act; act in accordance with the throbbings and burning sympathies of American hearts, proverbial for their ready, prompt action in time of need.

Let me close by asking, can anything be done to help us in the way of clothing? Two suits of clothes, we presume, the American Government will allow; but what is that? The children could hardly be expected to attend school and keep clean and tidy with so scanty a supply of clothing in this hot climate. Can we be helped? My appeal is with you. May that great God, who has made us to differ, and blessed us with nativity in Christian lands, given us Christian pa-

rents, and all the untold blessings of His providence and grace; give us also hearts to feel for these wretched outcasts thus thrown upon our charity.

I am, with the greatest respect, yours affectionately,
MONROVIA, Nov. 27, 1860.

ANN SEYS.

ENGLISH MOVEMENTS FOR AFRICA.

On Tuesday the eighth of February, a deputation of members of the Council and Executive Committee of the African Aid Society, and of other gentlemen sympathizing in its objects, waited upon Lord Palmerston for the purpose of presenting memorials for the appointment of a High Commissioner to Dahomey, to treat with him for the suppression of the slave-trade in his dominions. Many Religious and Benevolent Societies were represented at this meeting. Lord A. J. Churchill read the memorial, which set forth that a subsidy might be offered to the King of Dahomey as an inducement to discontinue the slave trade, and that this amount would be saved by a corresponding diminution in the cost of the African squadron. His lordship referred to the atrocious sacrifices offered by this king to the manes of his ancestors, and insisted that to him solely was the continuance of the slave trade in the Bight of Benin owing. Could this be, the cotton planting emigrants, which the African Aid Society was about to introduce from America, would soon make that country of immense importance.

Mr. Arthur Albright spoke of the unanimity of friendly sentiment in Birmingham, towards the Society. He represented Abbeokuta and Yoruba as having 800,000 square miles of cotton-growing country.

Mr. Clegg, of Manchester, observed, that while a persistent action, begun by him in 1850, in Abbeokuta, had produced 240 pounds of cotton in 1851 and 1852, which was all that could be got by the greatest efforts, it had advanced in 1857 to 1800 bales, and in 1859, to 3370; but the unfortunate activity of the King of Dahomey was now reducing it, instead of its reaching 20,000 bales, in 1860, as it would have done but for the discouragements and impediments his efforts created.

Lord Alfred Churchill urged upon Lord John Russell the importance of appointing an accredited agent, at Abbeokuta, to give protection to emigrants who might go there. Lord John Russell expressed his concurrence in the general observations that had been made, and said, that if the appointment of a consul, at Abbeokuta, would promote the object the deputation had in view, he would look into the subject, and would make the appointment if he could, especially if he thought it would, in the slightest degree, tend to extinguish the slave trade.

After some further discussion,

Lord Palmerston said that he received the deputation with great pleasure, because he felt fully the importance of the subject on which they had come to him, and because he was glad to find the subject taken up by so influential a body as that represented by the deputation. The first question related to the supply of cotton. It was evident that from America it was precarious, yet our manufacturers had relied entirely upon that one source. He had long thought that the coast of Africa would, if proper encouragement were given, be able to supply as much cotton as we could want. But in order that this should be we must begin by extirpating the slave-trade. Many people imagined that lawful commerce would extinguish the slave-trade, but the reverse was the fact; slave-trade extinguishes lawful commerce, and to have lawful commerce we must put an end to slave-trade. The chiefs on the African coast derive direct profit by selling slaves, and only an indirect profit from lawful trade, and they have therefore a tendency in favor of slave-trade, but they do not sell their own people, but make war on their neighbors to take prisoners, whom they sell. Much had been accomplished towards the suppression of the slave-trade. The slave-trade to Brazil had ceased; 60,000 or 70,000 slaves used to be landed in Brazil, and each of those slaves represented at least two more, victims of the violence committed in Africa, and of the miseries of the inland journey and the sea passage. The Government needed all the support which Associations such as this could give it, in laboring to accomplish completely the extinction of the remaining slave-trade; and if that were done, an immense supply of cotton, as well as of other valuable commodities, would be obtained from Africa. Lord John Russell entertained the same feelings as himself upon this subject, and he was sure that Lord John would favorably consider any practical suggestion, which the deputation might make to him on the matters on which they had now dilated.

WHEREFORE DOUBT?

Considering the origin, history, and progress of Liberia, its present character, condition, and prospects, why should any friend of this Society, at the North or the South, stand in doubt of the sure and rapidly growing beneficence of the scheme of African Colonization? May we not appeal to all such friends, and point them to the evidences of the Divine favor both to Liberia and Africa generally, and invite them to aid us with the great instrumentalities and agencies for civilization already set in operation on the African coast. If forces repel our free colored people from this country, they feel the new, multiplying, and powerful attractions inviting their destiny to Africa. Providence has clearly selected these descendants of Africa as His messengers of instruction, love, and peace to

their ancestral land, and made not less clear the duty of the citizens of this country to assist them in their emigration, and their mighty work for their race. Amid many conflicting opinions and cloudy speculations touching the African race, Christian men do not question the universal obligations of mutual benevolence between men every where, and few, perhaps, deny that this law of duty should govern nations as well as individuals. In our treatment of the Indian tribes, our Federal Government has shown at least a partial recognition of this law, and while our free people of color, in most parts of the country suffer heavy disabilities, it would seem reasonable that the State and General Governments should co-operate in measures to enable them to recover their inheritance in Africa, opening thereby to their heathen brethren the Gates of Christian Civilization, and to the United States the commerce and treasures of the great tropical region of the world.

The great enterprize to which our free people of color are summoned, is suited to discipline their faculties and ennoble their character, and in bestowing blessings upon others, they will doubly bless themselves. A writer in the Public Ledger, of Philadelphia, of the 27th ult., justly says :

“ Causes will operate there to develop the talents, invigorate the faculties, and dignify their purposes. There they will not be depressed by the consideration of their past condition, and by the presence of another race of superior powers and attainments.

“ Upon this high and unexceptionable ground, the Wise, the Patriotic, and Religious of every portion of the Union may cordially unite. The citizens, the States, and the General Government can join in its intent upon accomplishing a great and good end by virtuous means. The latter is estimated to have appropriated to help the Indians in this country, \$200,000,000 within the last thirty years. These disbursements have arisen now to over \$5,000,000 annually. If Congress can thus constitutionally grant money to remove and settle the Indians, why can it not pursue the same course for the [liberated] Africans? The people of color are beginning to appreciate the fact that invaluable as freedom is to others, it is comparatively of little value to them. They are looking to Africa as their ultimate home, and where the whites will be dependent upon them for Missionary and commercial agencies. One hundred and eight of the colored residents of Pennsylvania were colonized in Liberia during the years 1859 and 1860, and as large a number are now desirous of sharing in the same bounty. Let all aid the Colonization Society in the settlement of these people in that Republic. Help will be required only until the commerce which is rapidly growing between Africa and this country will furnish facilities for the same emigration from America to Africa, that is now taking place between Europe and this continent.”

FROM LIBERIA.

We have received despatches from Dr. James Hall, dated on board the *Mary Caroline Stevens*, off Cape Palmas, January 5, 1861, containing a copy of the treaty concluded between him as Commissioner of the American Colonization Society and the Liberian Government, to carry into complete effect the Resolutions of the Directors at their special meeting on the 24th and 25th of October. We are gratified to learn that the important business assigned to Dr. Hall was adjusted and completed very harmoniously, and that certain objects of interest, the erection of the Liberian College, and the completion of the road to Careysburg, are going forward with energy. We now look daily for the return of the *Stevens*.

Applications for a passage in the *Stevens*, to sail from Baltimore for Liberia, May 1, should be made immediately.

THE STEVENS' OUTWARD VOYAGE.

The Rev. C. C. Hoffman, of the Liberia Episcopal Mission, thus narrates incidents attending the last trip out of the Colonization Packet *Mary Caroline Stevens*:

"Having left Baltimore on the 3d of November, we passed Cape Henry on the 7th. For the first twenty days we had most favorable wind and weather, so that we thought that we should have a remarkably short passage; for the last thirteen days, however, we had calms and light winds. We have thus crossed the ocean in thirty-three days, and we cannot but consider ourselves greatly blessed. Besides our own party, we have had five cabin passengers and eighty emigrants. Our voyage has been without accident, and attended with many blessings. I have been able to have daily morning and evening prayer in the cabin, and in the evening among the emigrants; the morning prayer has been conducted by one of themselves, a Methodist Minister. We have had two services on deck every Sunday that we have been out. Mrs. Hoffman and Miss Merriam have, when the weather and their health allowed, gathered the children, thirty-two in number, for instruction. There are a number of very nice children on board, and the emigrants are of a better class than any previous expedition that I have sailed with. Our accommodations on board have been excellent, and our Captain kind and polite.

"Cape Mount presents a beautiful appearance. The hills are nearly 1,100 feet high; about fifty houses are plainly seen from our ship, scattered along the hill-side. I was on shore for an hour. The people expressed themselves as contented and happy. The settlement is considered a healthy one."—*Colonization Herald*.

BATH COLONIZATION SOCIETY.

The annual meeting of the Bath Colonization Society was held on Monday evening, February 25, in the vestry of the Winter Street Church.

The meeting was opened by the reading of appropriate selections from the Scriptures, and prayer by Rev. Mr. Matthews, of the Baptist Church.

The President, who has lately been in Washington, attending the annual meeting of the National Society, made some encouraging remarks respecting what the Society has already accomplished, and what, by the blessing of God, it is fitted to do in future.

A beautiful and earnest address was then delivered by the Rev. Mr. Mines, of the Episcopal Church. A delightful picture was sketched of Africa as it will appear, when Christianity, heralded and helped on by vigorous measures of colonization, shall have achieved in that lone, benighted continent, its desired work. Following this was an able, comprehensive, and finely finished view of the capabilities of the African race, and of the grounds of our large indebtedness to it, by Rev. Mr. Dike, of the New Jerusalem Church. As it is hoped selections from both of these addresses will be printed in the columns of the papers of this city, it will be unnecessary further to characterize them.

Suffice it to say, that this nineteenth anniversary of the Bath Colonization Society, passed off much to the gratification of its friends. The arguments presenting the practical and immeasurable advantages of our enterprise never appeared more satisfactory; and we address ourselves to the duties and events of another year, we hope, with devoute gratitude for the past, and profound confidence that the God of Heaven will still prosper us in our labor to benefit a long neglected class of our fellow men. Two continents will yet arise and pronounce their benedictions on the earnest and steadfast friends of this Heaven-born charity.

The following resolution was offered and accepted, to be placed on the records of the Society:

Resolved, That while we mourn the decease of one of our early Presidents, the Rev. John W. Ellingwood, we best honor his name by imitating his virtues.

The report of the Treasurer was presented and accepted. The Society has collected from its friends in this city \$166, which was forwarded to the National Society at Washington.

The following persons were elected officers for the ensuing year:

FREEMAN CLARK, Esq., *President*; RODNEY HYDE, *Treasurer*;
OTIS KIMBALL, *Secretary*.

After prayer by Rev. Mr. Whittlesey, of the Central Church, adjourned.

MISSIONARY INTELLIGENCE.

MISSION AMONG THE ZULUS.

The Rev. Mr. Tyler, under date of Esidumbini, October 15, 1860, writes cheerfully and hopefully of the prospects in his field of labor:

“Our prospects were never better than at present. The heathen, so far as I know, are without exception friendly to us. Our congregations are as large and attentive as I could expect. Seven young men and boys have just come to reside with me for a year, whom I hope to benefit by industrial and moral training. Some of them have previously lived with us, and been taught to read. It is encouraging to see them coming of their own accord, and manifesting an eager desire for instruction and clothing. Three years ago, they were all engrossed in heathen follies and vices. It is our constant prayer that God will bring these precious souls into the Kingdom, and make them blessings to their countrymen.”

A meeting was held on Monday evening last, in the Bible House, for the purpose of taking measures to promote the efforts of the African Colonization Society, some time since organized.

We understand that the Rev. H. H. Garnet, an intelligent colored clergyman of this city, has resolved to go to Abbeokuta, a town about seventy miles up the Niger, accompanied by several people of color, male and female, for the purpose of effecting an agricultural settlement there. Ten thousand dollars are needed to enable these emigrants to prosecute their mission.

The object in view seems feasible, hopeful, philanthropic, and Christian.—The movement of free negroes for Hayti and Africa may soon grow into large dimensions, and relieve an oppressed race (nowhere more oppressed than in the free States) of many disabilities which now exist, and which will exist so long as the colored race is in contact with the white.—*Christian Intelligencer.*

A REMARKABLE PASTOR OF A REMARKABLE PARISH.

The November number of the *Good Words* contains two articles about a parish in Hanover, which, for its internal spiritual life, and the outward development of that life, is perhaps without a parallel in the world. Some of the statements made by the author of these communications are remarkable, of which we cite the following:

Though the population of the parish is small, yet there are eleven thousand communicants in the year; so that, with very rare exceptions, every adult must be a communicant, and every communicant a frequent participator. The services in the week are as well attended as on the Lord's day.

In 1853 the parish sent out to Eastern Africa eight ordained missionaries, and eight settlers, in a ship built and owned by the parish; the missionaries having been trained in the mission-house, in the parish, by a brother of pastor Harms. Twelve missionaries and about eighty settlers have since followed, and twenty-one missionaries are to sail in 1861. Their good ship, the “Candace,” has made five missionary voyages.

The *Hermansburg Missionary Magazine*, edited by Parson Harms, and printed in the parish, has a monthly circulation of fourteen thousand copies, and is a source of income to the mission, the profits, last year, being two thousand crowns.

The Hermansburg Missionary Festival, held during two days in the month of June, in each year, is attended by six thousand persons; every house in the village being filled to its utmost capacity, and the students in the mission-house acting as stewards to the guests.

Some of the results of the mission are thus stated: It is only seven years since their missionaries first sailed for Africa; and in seven years this is the fruit of their labors. There are one hundred settlers spread over the eastern provinces at eight stations; there are dwelling-houses and workshops at every station; there are about forty thousand acres of land; fifty heathens have been baptized; their influence reaches from the Zulus, on the coast, to the Bechuanas in the center, and from the Orange river to Lake Ngami. At home they have the mission-house and farm, with forty-five persons living in them; the

Refuge farm, with twenty persons; they have their own ship, and print their own books; and they continue with one accord in breaking of bread and in prayer. This is no common success; it is wonderful. If it be asked how a single village parish has been enabled to do what it has done, our answer should certainly be this: "The effectual, fervent prayer of a righteous man availeth much." It was Pastor Harms custom to pray God, rather than to appeal to men, for help, and, in how remarkable a manner his prayers were answered, the narrative will show.—*Vermont Chronicle*.

IBIA.—*The Heathen Boy of Corisco.*

Soon after the missionaries had settled on Corisco Island, off the coast of Africa, a man came from one of the neighboring islands, with his little boy, to make a visit. Mr. Mackey, the missionary, noticing that he was a bright lad, asked him if he would not like to learn "book."

He said he would, and his father consented to leave him at the Mission House. This boy, who had been all his life accustomed to the low and degrading habits and customs of heathenism, was introduced at once into a new life. He readily received instruction, and appeared to be delighted with white man's ways. Ibia, for that was his name, behaved so well, so prudently, so circumspectly, that seldom did he receive a rebuke from his teachers. It pleased God to bless the labors of the missionaries, to hear their prayers, and this heathen boy was called to see himself as a sinner before God, and cry out for salvation. It was joyful tidings to the missionary, who had labored alone for a long time on that island, to hear that this heathen lad had found the Saviour. He now made more rapid progress in his studies, and behaved so well that all gave him praise. I have been there when the missionary would put quite a valuable trust in his keeping, and feel that he had nothing to fear.

"Ibia," he would say, "I would trust with untold gold." His path became brighter and brighter; and not long ago he was licensed, by the Presbytery of Corisco, to preach the gospel. In writing, lately, to a missionary now in America, he says:

"Great things have occurred in my personal history. I suppose you have heard that I have been licensed by the Presbytery of Corisco. May I prove to be to God a worthy workman that needeth not be ashamed, rightly dividing his word. I read the Bible in private daily. As to your question, whether I am redeemed from all iniquity, it is the only thing that I can write about now. Ah, sir, I am not redeemed from all iniquity literally, for I see a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members, and when I would do good, evil is present with me. But I am redeemed from all iniquity in an evangelical sense. I believe I am a regenerated man, for I delight in the law of the Lord after the inward man. I serve the law of the Lord with my mind. I delight to do his will. God's commandments are not grievous to me, and I have renounced all hidden things of darkness and dishonesty. In a word, I have yielded to God an undivided heart. It is my endeavor and expectation to appear before the Most High God, blameless and spotless, not with my own legal righteousness, which is but filthy rags; but that which is through the faith of Christ, the righteousness which is of God by faith. How can any one grow in grace who neglects or seldom reads the Bible? As new-born babes, desire the sincere milk of the word, that ye may grow thereby. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

Speaking of the uncertainty of meeting with this missionary on earth, he says: "Let us anticipate with joy the meeting, or rather our meeting, in the New Jerusalem, where we shall join the redeemed in singing, 'Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen.'

"I remain yours in the bonds of Christian love and fellow-pilgrim to the New Jerusalem.

IBIA."

EQUATORIAL AFRICA.

At a recent meeting of the Royal Geographical Society, M. Du Chaillu gave an account of his travels in the region of Western Equatorial Africa. The most interesting part of his narrative was the information he gave of the "gorilla," one of the ape species, which, in its physical structure, more closely resembles man than the chimpanzee, or any other beast. M. Du Chaillu stated he had shot twenty of these creatures, and the narrative he gave of one of his encounters was painfully interesting. The minor incidents in M. Du Chaillu's wanderings were told in a humorous style, and provoked a great deal of laughter. When the narrative was concluded, Professor Owen explained, with the assistance of diagrams, the points of resemblance and difference between man and the gorilla, and concluded by insisting that the amplest accommodation ought to be provided for the exhibition of the collections of natural history. Two of the gorillas, which had been shot by the traveller, were exhibited in the hall.

SLAVES HELPING SYRIANS.

We acknowledge the receipt of eleven dollars from the slaves on a plantation in Mississippi, contributed by them from their own pockets for the relief of the sufferers in Syria. In the name of those poor people who are destitute of food, clothing, and homes, we return thanks to these kind-hearted friends who have thus given their money to relieve their wants. Three cents will buy food enough to keep one person alive for a day in Syria, and this sum of eleven dollars will therefore be a very important contribution to the support of those who are suffering for the want of the very necessities of life. And we would say to those good friends, that, when they give even a cup of cold water, or a little piece of money to the poor, in the name of Christ, they will not lose their reward.—For Jesus has said, if ye do it unto others, ye do it unto me.

When this collection was taken up, the first man who stepped forward, laid down a half dollar, and said, that since the Lord had converted his soul, forty years ago, he had been happy in Jesus: he wished to do something for the poor, away off over the waters, who had none of the good things that he enjoyed.

To our minds, there is much that is beautiful and suggestive in this offering from the poor to the poor: from the servants of a Christian master, in the Southern States of America, to the victims of Turkish persecution in the old world: in the land from which the word of God and the institutions of the Christian religion came. Again we thank them, and express our pleasure in recording their generous gift.—*N. Y. Obs.*

Rev. G. F. Adams writes from Hampton, Va., to the *True Union*: "The colored members of the Baptist Church amount to seven or eight hundred.—Many of these meet with their white brethren, occupying the galleries both morning and night on the Sabbath; but they have a meeting of their own on Sabbath afternoon, when the basement of the church is usually well filled.—Generally a portion of the white congregation meet with them. They have a preacher of their own color, a man greatly respected among both white and colored, possessed of good preaching talent, and, what is better, a man of un-sullied reputation. I preach to them, however, very frequently, and always enjoy myself among them. They maintain two regular weekly prayer meetings, one at sunrise on Sabbath morning, the other on Monday night. The latter I often attend. They are generally strict in looking after delinquent members, and maintain very correct church discipline. Nearly all the colored people here, who profess religion at all, are Baptists; and I am happy to add that they, with very few exceptions, adorn their profession."—*R. R. Herald.*

Of the 90,116 members and probationers, reported by the South Carolina Methodist Conference, 40,342 are whites and 49,774 blacks—a majority in favor of the latter of 9,432.—*R. R. Herald.*

JAMAICA.

A correspondent of the London Baptist *Freeman* writes from Jamaica, Jan. 20: "God hath done great things for us, whereof we are glad. One brother has 300, and another 700 inquirers; and another, who, a few weeks ago, had only five or six, has 120. Chapels everywhere continue to be crowded with eager listeners to the glad tidings of salvation. Church officers and church members have felt the power of the awakening, and have been aroused to a measure of activity and devotedness such as has not been witnessed for many years. Whatever other influences, therefore, have been at work, we are sure that the Holy Spirit has been working mightily; and with grateful hearts we exclaim, 'The Lord has done great things for us, whereof we are glad!'"—*R. R. Herald.*

The Christian World gives many encouraging facts, under its recent Missionary intelligence. We give two items:

"The Missionary work in Liberia seems to be steadily advancing under the ample protection of the Government, which is one that may well compare with any in the countries that boast of a more ancient civilization. The Churches of all the denominations, Presbyterian, Methodist, Episcopalian, Baptist, seem to be in a good condition.

"We believe that there is a *daily prayer-meeting* held at Corisco, which is many degrees southward from Liberia. The newly founded church of that place has contributed the sum of \$108 to purposes of benevolence, besides \$66 to the erection of the new church in the neighborhood.

"The good work goes on in Jamaica, and British Christians are becoming greatly interested in it. The Missionaries of *The American Missionary Association* are actively engaged in it. They are good and reliable men, and with God's blessing will be extensively useful."

REV. MR. SHAW'S ACCOUNT OF HIS MISSION TO SOUTH-EASTERN AFRICA.

Rev. Wm. Shaw went to Africa as a Wesleyan missionary in the year 1819, and remained until 1857, 37 years.

The agencies originated by Mr. Shaw, described in this book, have spread over a region of about a thousand miles along the coast, and have in some cases penetrated three hundred miles into the interior. One hundred and thirty-five paid agents are now at work, besides six hundred and eighty-eight local preachers, Sabbath-school teachers, and other unpaid agents; the adult members of society number five thousand six hundred and eighty-one; and the contributions for religious purposes have risen to three thousand five hundred pounds annually. An infant native literature is being issued from the press, and the ordinary benefits, direct and reflex, that invariably accompany the influence of Christianity, are being developed.—*Pittsburg Advocate.*

Bishop Burns writes from Monrovia, October 31, 1860, that he had recovered from a severe illness, and that his family were all well.

W. F. Burns, who was a member of the late graduating class of the Wesleyan University, has arrived out, and is now in his native country, Liberia, busy in the useful and honorable employment of teaching in the Monrovia Academy.

REVIVAL OF RELIGION IN SOUTH AFRICA.

Rev. Professor Hofmeyer, of the Dutch Reformed church, in Cape Colony, mentions a very remarkable revival of Religion prevailing in large districts of

South Africa, Tullagh, Worcester, &c. The striking attention to Religion has prevailed not only in these places, but at that part of the Parish of Rual, which is called Klin Orkenstin, and at Calvinia, situated at a distance of hundreds of miles from these places. No special exertions appear to have been made to produce this awakening except that fervent prayer was offered for the descent of the Holy Spirit.

“At the Conference held at Worcester in April last, one of the most blessed meetings ever held in South Africa, when this subject formed the chief topic of discussion and prayer, it was strikingly evident that the Lord was preparing the minds of His people for this blessing, though none, perhaps, at that time felt its near approach. It is remarkable that the present revival commenced immediately after the Conference, and that, Calvinia excepted, those parishes which were most largely represented at this meeting first of all shared in that gracious visitation. Many carried home with them enlarged views of this matter, and were strengthened to supplicate for this blessing with increased earnestness. We know of several prayer meetings in different parishes which were organized shortly after this meeting, by persons who had been attending it. At Montagu and Worcester especially, the Conference had at once a powerful effect. Indeed, at these places the revival can be directly traced back to this meeting.

“In a report presented by the Consistory at Wellington, to this Presbytery, held last week, in Cape Town, it was stated that within a few weeks the parish had improved to a greater extent than during all the previous years of its existence. A member of our Parliament, who has known the people at Calvinia for some years back, and who is at this moment travelling at that place, wrote a few days ago to his wife, that he could not express to her how wonderfully the people had improved since he saw them last year.

“Not a few of the heathens who live with our farmers, and among whom are to be found the outcasts of society, have been made partakers of the enlightening and renewing influence of the Holy Spirit, often to the utter astonishment of those by whom they were known. Some Kafir and Fingo children are among their number. A farmer was one day attracted by the distant lamentations of a human being apparently afflicted with grief. He drew near to the spot whence the strange sound had reached him, and was deeply struck when he discovered a little Fingo girl engaged in earnest prayer, wrestling with God for the remission of her sins, in the name of Jesus Christ. When he returned home, he inquired whether she had shown before any token of concern about her salvation, and was told by his wife that the previous day she had been asked by this ignorant girl, whether Christ had died for her also, and whether she could obtain pardon as well as others.

The Episcopal Church has in Liberia a Bishop, four white Missionaries, and eight colored, three of whom are natives; day-school scholars, five hundred and fifty—three hundred and fifty natives; communicants, two hundred and fifty, more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Boston Recorder says that at the last daily prayer meeting, Old South Church, Boston, a native African Prince, named Wallace, who has been converted to Christianity, was present. He was brought up in heathenism and taught to worship idols. He is now preparing to return to his native land to preach the Gospel. He has learned the Daguerrean art and hopes to sustain himself; but wants means to pay his passage home. He gave us a specimen of his native language, and he repeated the Lord's Prayer in English. He longs to tell his countrymen what God has done for his soul. Who can tell how many heathen may be enlightened by this feeble instrumentality.

THE United Methodist Free Church have made arrangements with that able and learned missionary, Dr. Krapff, for establishing a new mission in Eastern Africa. The proposed plan is to send out four missionaries, two from Switzerland and two from England, to that country, in company with Dr. Krapff, who have engaged to give two years to their introduction. The two Englishmen will go out unmarried preachers, and the whole party intend to sail in April next.

The Week of Prayer in the South of Africa.—The invitation to observe the second week of January as a week of prayer was very generally responded to, both in town and country. Morning and evening meetings were held in many of the largest churches of the city, and were numerously attended, especially by those of the colored class.

The *London News of the Churches* published an address delivered by the Rev. Professor Hofmeyer, of the Dutch Reformed Church in Cape Colony, giving an account of a remarkable revival of religion which has taken place in certain large districts—Tulbagh, Worcester, &c.

INTELLIGENCE.

COLORED ENGINEERS WANTED.

We have been requested by the Secretary of the African Colonization Society, to give place to the following notice. Should it fall under the eye of any colored men, who are fitted for the post here offered them, we think they might find the situation one of advantage to themselves, and in which they might be very useful to their brethren in America, by leading the way to a home of greater comfort and a position of far greater independence in their own country.

☞ **COLORED ENGINEERS WANTED.**—Her Britannic Majesty's Consul at Lagos, West Africa, has requested me to ascertain whether the merchants of that place can obtain from New York, colored engineers who can manage small steamers to run in and out over the bar at that port.

Lagos is in the Bight of Benin, Gulf of Guinea; contains about thirty thousand inhabitants, and is a place of increasing trade; and this opportunity may afford an opening for enterprising men, who have proper qualifications for the service. Any such, desirous of going out, will address the undersigned, stating terms, and giving references as to character and qualifications.

Communications must be left at the office of the "Anglo-African."

ISAAC T. SMITH.

Death of a colored American student in Edinburgh.—The *Caledonian Mercury* of Edinburgh, December 22, 1860, mentions the death of J. Ewing Glasgow. He had graduated with honor at the Lombard street Colored High School in Philadelphia, and had nearly completed a five years course in the Edinburgh University. The *Mercury* says: "Mr. Glasgow was a young man of great promise and good talents and amiable manners and studious habits, and was greatly esteemed by all who knew him. He was a member of the newly formed United Presbyterian Church, and by all the members of that young congregation was much beloved and respected, and is now very deeply regretted."

FROM LIBERIA.

In the Colonization Herald for this month we find the message of President BENSON to the Legislature of Liberia. Affairs are in a highly prosperous condition. The receipts into the public treasury for the year ending September 30, 1860, were \$67,334, and the disbursements \$67,650. The former shows an increase of \$20,722; the latter includes the payment of nearly \$12,000 of

indebtedness. Peace continues to prevail with the surrounding native tribes, and tranquility among the Liberians. Only one difficulty remained—with a tribe about thirty-five miles from Cape Palmas, and the propriety of sending an expedition thither is submitted for consideration.

The production of exportable articles in 1860 was more than two hundred per cent. in advance of the preceding year. The national fair instituted a few year ago, had done much to stimulate general industry. The natives were devoting themselves to the production of palm-oil, dye-wood, cotton-cloths, &c.; while civilized people turned their attention to sugar, syrup, molasses, and coffee. About thirty per cent. of the trade was carried on with the United States.

PROGRESS IN LIBERIA.

Interest attaches, particularly at the present juncture, to the following extract of a letter, which has been addressed from the consulate-general in London of the cotton-growing Republic of Liberia, to Lord Alfred Churchill, as Chairman of the African Aid Society:

I am happy to add that the progress of Liberia in an industrial point of view is as favorable as can be expected in a country where capital is the great requisite of the community. In certain districts, however, particularly on the banks of the St. Paul's river, (back of Monrovia,) the cultivation and manufacture of free-labor sugar is much extended and constantly increasing; and sugar mills are gone and are going out, from the United States and from England, to aid this valuable industry. In Bassa county the cultivation of free labor coffee has succeeded in sending out the best quality of this important article of commerce. The production of palm oil is extending all over the Republic. The collection of camwood (a most excellent dyewood, well known in Manchester,) of ivory, gold-dust, and other important exports, is greatly increasing, and I may say that nothing is wanting but more skilled laborers and enterprising settlers, with moderate amounts of moneyed capital, such as my fellow-countrymen the free people of color of the United States could conveniently, and most advantageously to themselves, furnish, to give vast extension to their exports. Finally, the production of free-labor cotton is more and more attended to. This useful fibre grows spontaneously all over the country, and the labor of collecting, cleaning and preparing it for market is alone requisite. In short, the industrial future of Liberia is most promising, and will, I hope, attract the attention of the free colored people of Virginia, Maryland, Pennsylvania, Ohio, &c., who, living under such unfavorable and depressed circumstances in their native land, would so much benefit themselves, and so much benefit Liberia, by going to the West coast of Africa to build up a respectable nation of colored people. This they cannot do in Canada, or Jamaica, or any other part of America (except in Hayti,) or the Cape of Good Hope, or any other country under the dominion of the whites between whom and the blacks there is such an unreasoning and unreasonable antagonism existing as to render separation of the two races necessary. I say the negroes of America ought to go to Liberia to create a Nation of their own color, whose Religion, whose Laws, whose Civilization, and whose Industrial Success would bring upon them honor far exceeding that which the nations of Mediterranean Africa, (Carthage and Egypt) in ancient times enjoyed. All the incipient elements of such success Liberia now possesses.

I am, with great respect, your lordship's most obedient servant,
GERARD RALSTON.

THE SLAVE STATES.

The Philadelphia North American deduces some interesting facts from the late census. The enumeration shows that in the entire South the free population has gained largely upon the servile element, for while the former has gained 2,021,700, the latter gains but 798,941. In 1850 the slaves were just half as numerous as the free population. Now they have fallen behind 434,000. The gain of free population is chiefly in the border States. In Missouri the free population have nearly doubled in ten years, and the slaves, who

in 1850 were as 1 to 7 of the whites, are now as 1 to 9. Kentucky in ten years gained 178,658 free people, and only 14,509 slaves. Slavery in Delaware and Maryland shows a decided decrease in numbers. In Kentucky and Missouri it is evidently being overwhelmed by the large and steady increase of the free population. In Virginia, large as the slave population is, its hold is growing weaker. In 1850, the excess of free people over slaves was 476,605; it is now 601,547, the increase of the free element during the decade having been 148,250, and of the slaves only 23,298.

THE TERRIBLE HAVOC OF WAR.

It is difficult to conceive what fearful havoc the custom of war has made of human life. Some of its incidental ravages seem to defy belief. It has, at times, entirely depopulated immense districts. In modern, as well as ancient times, large tracts have been left so utterly desolate that one might pass from village to village, even from city to city, without finding a solitary inhabitant. The war of 1756, waged in the heart of Europe, left, in one instance, no less than twenty contiguous villages without a single man or beast. The thirty years war, in the seventeenth century, reduced the population of Germany from 12,000,000 to 3,000,000—three-fourths; and that of Wirtemberg from 500,000 to 43,000—more than nine-tenths! Thirty thousand villages were destroyed; in many others the population entirely died out; and in districts once studded with towns and cities, there sprang up immense forests.

Look at the havoc of sieges; in that of Londonderry 12,000 soldiers, besides a vast number of inhabitants; in that of Paris, in the sixteenth century, 30,000 victims of mere hunger; in that of Malphaquet, 34,000 soldiers alone; in that of Ismail, 40,000; of Vienna, 70,000; of Ostand, 120,000; of Mexico, 150,000; of Acre, 300,000; of Carthage, 700,000; of Jerusalem, 1,000,000!

Mark the slaughter of single battles—at Lepanto, 25,000; at Austerlitz, 30,000; at Eylau, 60,000; at Waterloo and Quatre Bras, one engagement in fact, 100,000; at Borodino, at Fontenoy, 100,000; at Arbela, 300,000; at Chalons, 300,000 of Atilla's army alone; 400,000 Usipetes slain by Julius Cæsar in one battle, and 430,000 Germans in another.

Take only two cases. The army of Xerxes, says Dr. Dick, must have amounted to 5,283,320; and if the attendants were only one-third as great as common at the present time in eastern countries, the sum total must have reached nearly 6,000,000. Yet, in one year, this vast multitude was reduced, though not entirely by death, to 300,000 fighting men; and of these only 8,000 escaped destruction. Jenghiz Kahn, the terrible ravager of Asia in the thirteenth century, shot 90,000 on the plains of Nessa, and massacred 200,000 at the storming of Charaism. In the Herat district, he butchered 1,600,000; and in two cities, with the dependencies, 1,700,000. During the last twenty-seven years of his long reign, he is said to have massacred more than half a million every year; and, in the first fourteen years, he is supposed, by Chinese historians, to have destroyed not less than 18,000,000; a sum total of 32,000,000 in forty-one years!

In any view, what a fell destroyer is war! Napoleon's wars sacrificed some 6,000,000; and all the wars consequent on the French Revolution, some nine or ten millions. The Spaniards are said to have destroyed, in forty-two years, more than 12,000,000 of American Indians. Grecian wars sacrificed 15,000,000; Jewish wars, 25,000,000; the wars of the twelve Cæsars, 30,000,000; in all the wars of the Romans, before Julius Cæsar, 60,000,000; the wars of the Roman Empire, of the Saracens and the Turks, 60,000,000 each; those of the Tartars, 80,000,000; those of Africa, 100,000,000! "If we take into consideration," says the learned Dr. Dick, "the number not only of those who have fallen in battle, but of those who have perished through the natural consequences of war, will not, perhaps, be over-rating the destruction of human life, if we were to affirm that one-tenth of the human race has been destroyed by the ravages of war; and, according to this estimate, more than 14,000,000,000 of human beings have been slaughtered in war since the beginning of the world." Edmund Burke went still further, and reckoned the sum total of its ravages, from the first, at no less than 35,000,000,000.

The bark Edward, Capt. McIntyre, sails from New York for Monrovia, 10th April. She is chartered by Johnson, Turpin & Dunbar, of Monrovia. Two of the firm are now in New York, and return to Monrovia in her. She will take passengers for Liberia.

An Episcopal clergyman in Fairfax County, Virginia, in acknowledging the receipt of a donation from the Southern Aid Society, remarks: "One of my most interesting points of labor is Old Pohick Church, the parish church near Mount Vernon, of which Gen. Washington was a Vestryman, and in which he worshipped. It is very much dilapidated, and we propose making an appeal for help in putting it in complete order."

The great possession of the Portuguese, in Africa, some time since revolted, and got complete possession of the capital, St. Salvador. On the 16th of September last, they were attacked by Portuguese troops under Captain Andrade, and after a tremendous battle of eight hours duration the blacks were utterly defeated, with a frightful loss in killed and wounded.

Miss Relf, of the Episcopal Mission at Cape Palmas, is dead. Rev. Mr. Rambo and wife, of the same Mission, return in the Stevens; also Mrs. Seys, and Mrs. Crummell and children.

RECEIPTS OF AMERICAN COLONIZATION SOCIETY,

From the 20th February to the 20th March, 1861.

MAINE.		Rev. Isaac S. Perry a life member,	19 00
<i>Bath</i> —Bath Col. Society, in part of their annual contribution . . .	112 00	<i>Middlebury</i> —Mrs. P. Starr,	1 00
NEW HAMPSHIRE.		<i>Norwich</i> —Cong. Church and Society, by Rev. A. Hazen, \$7, Hon. Aaron Loveland, \$2,	9 00
By Rev. F. Butler,—\$29.50—		<i>Westminster</i> —Ambrose Arnold,	1 00
<i>Francestown</i> —Stephen Holt, by Rev. M. Cutler,	1 00	<i>West Rutland</i> —Cong. Church and Society, \$15.84, C. C. Thrall, \$1,	16 84
<i>Lyme</i> —Balance of annual collection by Rev. Mr. Tenney:—Gen ^l D. Culver, \$10, D. C. Churchill, jr., \$3, Dr. Smalley, S. S. Grant, \$2 each, Miss N. Franklin, Mrs. Porter, A. Dimick, Miss A. Holton, Mrs. Skinner, Mrs. L. Churchill, Dea. Storrs, B. Sawyer, \$1 each, Dea. Blood, S. P. Cutting, Mrs. L. Grant, A. Thurston, Miss Tinkham, Mrs. L. Tenney, Mrs. H. Steele, S. Dimick, J. S. Goodell, 50 cents each; which, and previous donations, constitute David C. Churchill, jr., a life member, . . .	29 50		46 84
	30 50	MASSACHUSETTS.	
VERMONT.		<i>Williamsburgh</i> —Legacy of Dr. Dan ^l Collins, late of Williamsburgh, paid in stocks of the Am. Exch. Bank, N. Y., and Bank of the State of N. Y., by Thos. Meekin, Esq.,	7,000 00
By Rev. F. Butler—\$46.84—		CONNECTICUT.	
<i>Bellows' Falls</i> —A. A. Stone, \$3, Mrs. A. A. Stone, Hon. H. E. Stoughton, \$2 each, S. A. Grant, Esq., F. E. Swift, J. H. Williams, A. Wentworth, jr., C. E. Chase, M. Wentworth, Hiram Atkins, Geo. W. Kimball, F. Bancroft, Wm. Nutting, jr., Capt. H. A. Green, O. B. Arns, \$1 each; which, and previous donations, constitute		By Rev. John Orcutt—\$270.14—	
		<i>Hartford</i> —Rev. W. W. Turner, \$50, L. Barbour, \$15, Austin Dunham, \$25, Alfre ^d Smith, Hungertord & Cone, Cash, S. S. Ward, W. & B., Mrs. Charles F. Pond, each \$10, J. W. Beach, C. M. Beach, E. T. Smith, C. H. Northam, E. Taylor, Charles Hosmer, Miss Sarah Butler, J. C. Walkley, Newton Case, each \$5, O. Allen, H. H. Barbour, Miss Harriet Butler, J. H. Trumbull, each \$3, Charles Benton, S. D. Sperry, J. A. Butler, each \$2, Seth King, H. W. Taylor, S. H. White, Henry Benton, A. R. Skinner, S. P. Kendall, each \$1,	219 00

<i>Bristol</i> —E. I. Dunbar, \$5, J. T. Peck, \$2.50, N. E. Binge, S. E. Root, W. Barnes, each \$2, W. H. Nettleton, N. Pomeroy, Dea. Day, E. Ingraham, C. H. Sparks, Dea. Brewster, Thos. Barnes, each \$1, Capt. Peck, H. Beckwith, Mrs. Clarissa Darrow, S. H. Gilpin, each 50 cents,	22 50
<i>Southington</i> —Levi Frost, S. F. Frost, each \$1	2 00
<i>Meriden</i> —Luther Coe, \$5, A. Birdsey, W. J. Ives, each \$2, W. Cutler, Ira Twiss, each \$1, Cash, \$2.50,	13 50
<i>Plainville</i> —Collection in Cong. Ch.,	11 14
<i>Collinsville</i> —Israel Osgood,	2 00
<i>Chaplin</i> —Francis Williams,	1 00
	271 14

NEW YORK.

By Rev. B. O. Plimpton—\$26— <i>Sinclairsville</i> —Rev. Joel Burnell, Rev. John Scott, H. D. Gates, and P. Dewey, each \$5, Nelson Luce, E. F. Burlingame, each \$1, R. W. Seaver, and A. W. Cross, each \$2,	26 00
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PENNSYLVANIA.

By Rev. B. O. Plimpton—\$10— <i>Sharon</i> —Gen. Joel Curtis,	10 00
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DELAWARE.

<i>Wilmington</i> —From "Del," our good old friend for many years, annual donation,	50 00
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MARYLAND.

<i>Rockville</i> —Legacy from Estate of W. Wilson, late of Rockville, paid by Mr. George C. Hanson,	200 00
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DISTRICT OF COLUMBIA.

<i>U. S. Government</i> —For support in Liberia of Africans landed from slavers <i>Storm King</i> and <i>Erie</i> , being the 5th month, \$12,358 33 Less drafts of Rev. John Seys, Agent, paid by U. S. 500 00 And other drafts in favor of H. W. Dennis, paid to Society by U. S. for his account, 1572 92 2,072 92 10,285 41	
5th month's support of Africans landed from <i>Castilian</i> , <i>South Shore</i> and <i>Star of the Union</i> ,	7,425 00
6 months' of <i>Storm King</i> & <i>Erie</i> , 12,358 33½	
4 months' support of 694 landed from the <i>Cora</i> , 23,133 33½	
3 months, of 616 landed from the <i>Bonita</i> , 15,400 00	
50,891 67	
Less drafts of Rev. J. Seys, paid by U. S. 1,751 66	
49,140 01	
56,565 01	
66,850 42	

NORTH CAROLINA.

<i>Watson's Bridge</i> —Rev. Sam'l Paisley,	5 00
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ARKANSAS.

<i>Choc'aw Nation</i> —Rev. C. Byington,	1 00
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INDIANA.

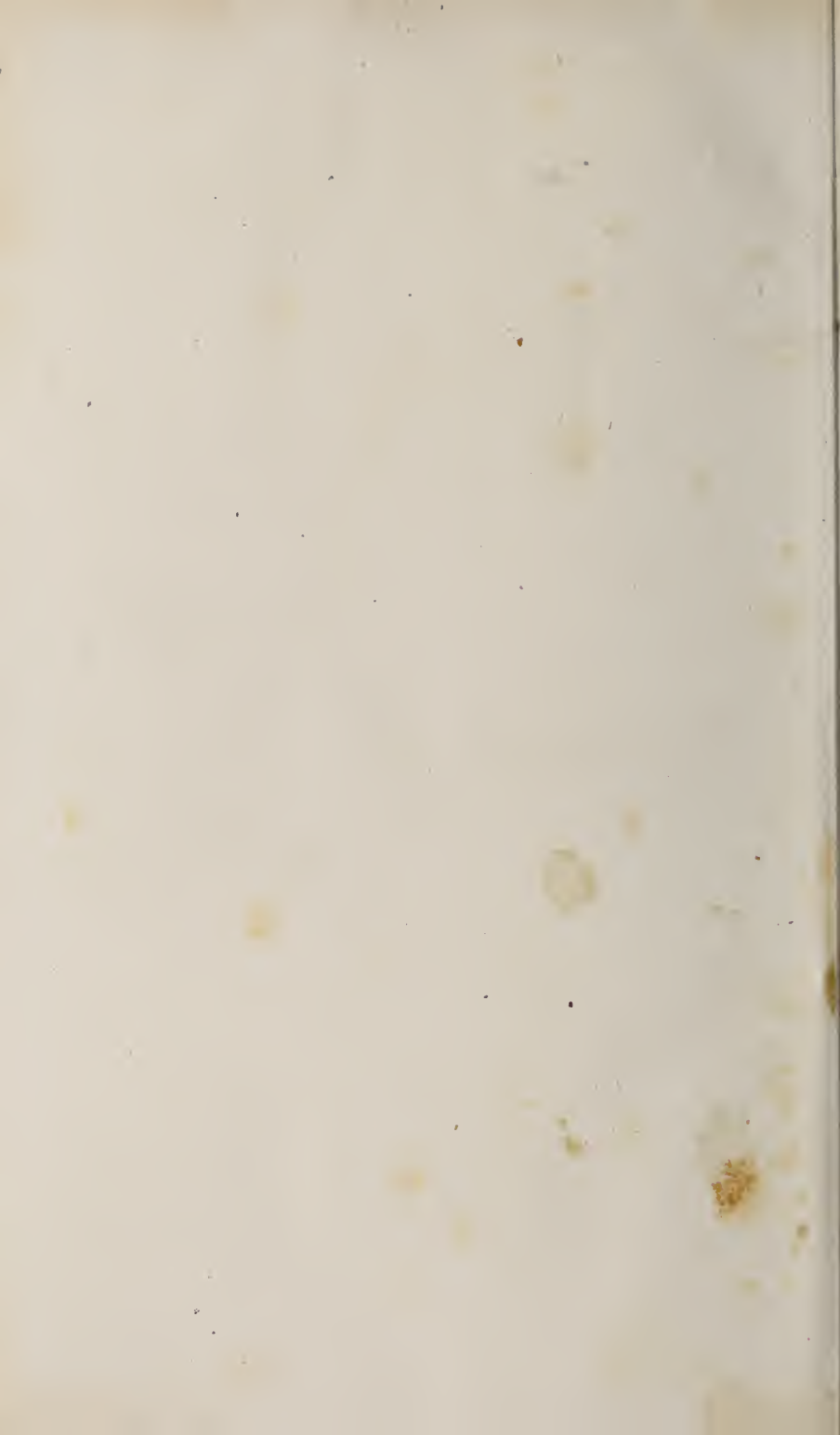
<i>Rensselaer</i> —Balance of Legacy of Wm. Saylor, dec'd, late of Rensselaer, Ind., by Isaac Saylor, Esq.	291 06
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OHIO.

<i>Putnam</i> —John Baughman, annual donation of \$5, having omitted that of 1860 on account of his barn having been burned—now pays up for 1860 and '61,	10 00
By Rev. B. O. Plimpton—\$77 50— <i>Warren</i> —Mrs. Nancy Perkins and Peter Ghaskel, each \$10, Rev. James Mervin, \$5, Simon Hunt and Matthew Taylor, each \$5,	35 00
<i>Niles</i> —Wm. Ward, \$2.50, Nancy Van Wyc, \$1, Charles Van Wye, and George C. Rice, each \$5,	13 50
<i>Mecca</i> —Jeremial Erwin, \$1, Wm. H. Jeffries, 50 cents, Geo. and Julietta Slough, \$1.50, J. W. Powers, \$5	8 00
<i>Ashlabula</i> —Ebenezer Steadman, \$5, J. H. Woodman, \$1,	6 00
<i>Liberty</i> —Zenas Cline,	9 00
<i>Youngstown</i> —"Paid,"	6 00
	87 50

FOR REPOSITORY.

RHODE ISLAND. — <i>Bristol</i> —Benjamin Hall and Mrs. Samuel Bradford, for 1861, each \$1,	2 00
NEW JERSEY. — <i>Paterson</i> —William Dickey, for '62,	2 00
OHIO. — <i>Goshen</i> —Rev. J. C. Bonteccon, for 1861,	1 00
INDIANA. — <i>Dublin</i> —Jesse Wheeler, late of Jamestown, N. C., in full,	4 00
WISCONSIN. —By Rev. A. Callender— <i>Paoli</i> —M. Hammond.— <i>Monticello</i> —D. Edgar.— <i>Jefferson</i> —F. B. Brewer, W.P.Ward.— <i>Johnson's Creek</i> —D. L. Hills.— <i>Fairfield</i> —G. W. Lamont, L. Stees, Mrs. N. Stone, and Mrs. H. Hudson, J. Dickens, J. Wilkins, D. O. Sanborne, S. Noyes, S. Lauck.— <i>Milton</i> —M. Miza, Rev. G.A. Smith.— <i>Fort Atkinson</i> —Wm. Bowen, S. S. Morrison, L. Greaves, F. Harvey, J. Brach, H. & M. Sherman, J. M. Haight, W. F. Haney, C. Barron, C. Farnsworth, J. Wentworth.— <i>Whitewater</i> —A. Smith, G. Main, H. A. Carey,—for year 1861	30 00
Total Repository,	39 00
Donations,	639 18
Legacies,	7,491 06
U. S. Government,	66,850 42
Aggregate Amount, \$75,019 66	



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